1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29

and feed the great tular. To the west of its central waterway was barren ground little used save for rabbit drives by the Tachi; to the east was the fertile land watered by snows of the Sierra Nevada and shaded by the magnificent roblar, the great oak forest. Barren land spots were uninhabited, for as yet the great valley was not overpopulated and seed and game were plentiful. No famine nor wars for food are reported by the natives.

It will be seen that the dwellers about the lake and its fringe of swamp or tular had a very different environment from those of the tree filled foothills. Yet nowhere was the food quest a problem. Nothing could be more misleading than labeling the people of the San Joaquin Valley, whether the Yokuts lake tribes, the tribes of the foothills, or the Monachi of the mountains, "seed-gatherers" or "seed-eaters," as though their diet were preponderantly vegetarian.

Fish and water fowl abounded in the lake region, supplemented by ground squirrels, rabbits, and antelope from the near-by plains. In the foothills and mountains rabbit, squirrel, quail, pigeon, dove, and deer were the commonest meats. Early travelers, Spanish and American, testify in open amazement to the plentiful supply of game constantly at hand.[22] Acorns and seeds are not to be discounted as less important than meat, but they were not more important in daily diet.

The tabu on meat or grease which was enjoined at all times of religious or spiritual stress was not thought of as a personal sacrificial abstention because of the preciousness of meat: rather, meat and grease were substantial nutritious foods, ever at hand, and were to be omitted like the solid seed foods in order to attain that peculiar exalted physical condition brought about by fast or by the mechanical emptying of the stomach with tobacco and lime. Lack of food, whether meat or vegetable, did not constitute one of the hardships of life for the Yokuts and Western Mono.

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[22] Example of abundance: in the vicinity of Yokuhl Valley (Yokod-Wukchumni territory) four men shot 300 quail in two days. Visalia Record, vol. 3, Nov. 7, 1861.

342 house there like those upstream. Generally they were built of thin tule mats and were quite long. Some of them were at least one hundred feet long. A sort of wooden ridge was erected on crotched poles set in the ground and the tule mats were leaned up against it. Everything else was of a more temporary nature than I was used to at Sycamore Creek [Choinimni territory].[33]

342 A chief's house was usually larger than
554 the rest, likewise his storehouses. J.A. re-
622 members Konti's which stood on a rise of ground:
"he was always having little parties there."
[184 The long house made possible the practice of
591] patrilocal residence customary with the lake people (but not with those of the foothills).

343 The bottoms of mat-covered storage bins were raised off the ground. When a tree was available, a storage bin would be set up in its branches. Their construction was like that of the foothills (see Wukchumni).

The ramada was used throughout the lake region.

Subsistence

22 The subsistence of the tular region was
262 composed mainly of water birds, fish, rabbits, and two staple flours made from iris seed and tule roots. According to M.G. deer meat was not obtainable even by trade, antelope being the only available large game animal. Bear meat, which the Tachi were not afraid to eat, was also scarce. Elk were too fleet for a hunter afoot, but were pursued on horseback. Weasels, coyotes, and lizards were not eaten;
[825] it is possible some people ate snakes. Bats (ŏs'mŏem) were not eaten, as they were supernatural assistants. Rabbits, cottontails, and squirrels were got by hunters in communal drives on the barren country west of the lake. There long nets were set up and groups of men deployed to herd the creatures into them. Mayfield states that the men formed wings and, armed with sticks two feet long, closed in in a pair of arcs and incapacitated the fleeing animals by hurling the clubs at them.[34]

[231] The eating of dogs M.G. (Tachi) attributed to the Chumut. This practice Powers mentions as generalized Yokuts, saying that the Yokuts raised dogs for the purpose. Estudillo witnessed the killing and eating of dogs at a celebration near the foothills. However, a Kechayi informant denied the practice for her
[184] people with a circumstantial story,[35] and Mayfield does not mention it, so the usage may not have extended to the northern foothills.

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[33]Latta, Uncle Jeff's Story, 31.

[34]Ibid., 33.

[35]Powers, 379; Gayton, Estudillo, 75; Gayton, Ghost Dance of 1870, 72-74.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529

from the spring floods which would carry them over impeding sand bars. About ten days were required for the trip. Accompanying hunters sometimes traveled afoot all day and joined the group on the barges wherever they were moored for the night. While at the lake, the foothill people engaged in fishing, bird snaring, rabbit drives, and so on, and doubtless traded their native products for local ones.[4]

P.D.W. had heard of but one "war," in which "all the Indians gathered at a flat near Centerville and then ran up back of Pine Ridge." No more coherent statement could be got: it suggests an occurrence under white pressure, perhaps in connection with the Ghost Dance.[5]

In referring to neighboring people, directional terms were generally applied when one did not wish to make reference to a specific tribe. Thus the Gashowu, Kechayi, Dumna to the north were called hošo´m. The Michahai, Chukaimina, and even Wukchumni were homti´n:n, southerners. The term wa´kli'u was applied to the Toihicha and Wechihit on the west. The Wobonuch and Entimbich to the east were spoken of as not. Collectively all Western Mono groups were referred to as nuta´wi or nutsa´wi (easterners, uplanders), just as were other mountaineers to the south, Tübatulabal (Pitanisha) by Paleuyami, Koyeti, etc.

Directions were spoken of spontaneously by P.D.W. and given unhesitatingly in the following order: hošo´mo (north); homtin:n (south); wakli'u (west, possibly downstream); not (east, mountainwards); ti´p:n (up); at:´l (down).

Localities

Local Map D shows the following Choinimni and Wobonuch sites.

Choinimni sites:

1. kipai´yu: west terminus of Choinimni territory; Centerville
2. hoha´ltao: valley east of Piedra
3. h:'ha´šyu: cemetery for no. 4
4. tihe´ču: meaning "fish going up"; a fishing camp
5. wohoi´nu: campsite
6. kuluša´o: an old large village
7. waša´mao: a village
8. yegwo´nyu: a village
9. lolo´nču: a village
10. mučeto´´o: a camp
11. wiše´lao: west terminus of Entimbich territory where they came for fish
12. wo'a´ltyu: northeastern terminus of Michahai territory
13. apa´w:č: Trimmer Springs; west terminus of Wobonuch territory called by them wasa´mu

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[4] Ibid., 29, 30.

[5] Perhaps earlier, 1851, at the time of the Mariposa Battalion's forays.